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TIME OF COURAGE

SIR JOHN RUSSELL, the pioneer agricultural scientist, for 31 years Director of the Rothamsted Experimental Station, was the son of a Unitarian minister. His father, Edward Thomas Russell, held ministries a generation ago at Leicester, where he was appointed by the Great Meeting congregation as a "Minister to the Poor"; at Birmingham where he was in charge of the Domestic Mission; at Stratford, London; at Pudsey and Padiham, and at "one of the Glasgow churches". Sir John, in his autobiography, now published ("The Land Called Me." by Sir E. John Russell, Allen and Unwin, 25s.) writes vividly and movingly of his experiences as a child and a youth with his father and family, among these congregations. He mentions two of them with particular affection, Stratford and Pudsey, and mentions with gratitude some well-known names of the past in the Unitarian movement.

Sir John nearly became a Unitarian minister himself! One cannot help reflecting upon the kind of autobiography he would have written in his eighties then. As it is he has moved among the great and the scientifically useful; he has travelled widely; as a large-scale experimental scientist he has helped to grow two blades of corn (or their equivalent) where one grew before; he has helped to feed the growing populations of the world; and at the end of all this magnificent work he still thinks the spiritual more important than the material; and it is easy to understand what the author means by that.

MANCHESTER, A GENERATION AGO

By a triumph of character (not described as a triumph but as a matter-of-fact sequence of events) the son of the minister, poor enough by most standards, obtained a scholarship to the Presbyterian College, Carmarthen, in 1891. From thence he went to Aberystwyth, and then to Owen's College, Manchester, studying chemistry. He was eventually appointed to the staff of the latter college.

Whilst in Manchester he attended the Renshaw Street Mission, then under the charge of the Rev. Sydney H. Street. He went to the Mission regularly on Thursdays, and on Sunday mornings. "This excited no comment among my fellow students: it was then generally assumed that a man would be associated with a church or a chapel".

The detached scientist describes why this was so in 1894.

"For a stranger without much money but seeking friends the only alternatives were a chapel or a public house, and many of the chapels had young men posted near to them on Sundays, asking passers-by if they had anywhere to go, and, if not, inviting them to attend the service, seeing also that they were introduced to other young people."

This dry description of a social change hides much of poignancy about the nature of the religious life. What, then, is the relationship between religion and the inferior needs of people?

ONE MAN'S TASK

The young scientist in the nineteenth century had no expressed doubts about the matter. Poor himself, and labouring hard to obtain his degree, he engaged in what used to be called "mission work". There was much need of it in the district. Hardly a month passed by without someone dying, connected with the mission, killed off by disease caused by undernutrition. And the minister had to be at hand when "a child was seriously ill, and an unbaptized baby would be speedily christened, for there was a real fear that otherwise it might be a lost soul".

John Russell undertook the charge of a whole slum district (now cleared). He rarely left his charge on the bad Saturday nights until one o'clock in the morning. He often found a child near that hour crying and shivering at a street corner, asking him to go to a house to pacify a drunken father. He sat up the whole of one night with a man dying of delirium tremens. A terrible glimpse of a not so distant past is given, of horror and superstition, in the report of untreated venereal disease among men, and the belief that it could be cured by association with a child of twelve or thirteen. Sir John could not verify this, but the very possibility of these conditions gives some idea of an era that some people still look upon as golden.

The scientist social worker conceived the idea of taking people out of the slums and setting them up in agricultural communities. For this purpose he obtained a post at the Wye Agricultural College to fit himself technically to carry out his scheme. In the district he made the acquaintance of farm workers, and he made the discovery that it was not possible to turn a slum dweller easily into an agricultural craftsman. He gave up his idea, and eventually his career brought him to Rothamsted in 1907.

SPIRITUAL TESTS

But the progression of the son of a Unitarian minister, who nearly became a minister himself is clear; dedication to the poor by one who was poor enough himself, salvation of the poor by giving them a new life, and then a mag-

nificent life's work by the application of science to agriculture with the whole world held in the vision of the work.

This latter half of the story is told in the second half of the book. It has its own undernotes for the general reader, but the Unitarian community will be primarily interested in the first half. In this is recorded a picture of Unitarian church life, of a certain social kind, at the end of the nineteenth century. It is a story of courage, of active noble piety—and of a lost world. The world described is well lost, but only if the courage and selfless spiritual concern which destroyed its worst horrors can be transferred to to-day. The problems of to-day are perhaps more complex. They are probably more involved with the issues of the spiritual life than they were in the past. A situation of poverty can perhaps be socially dealt with; but who can deal with the unexpressed spiritual malaise of to-day? The spiritual tests may be more trying—but what one man accomplished in his own way as a youth sixty years ago, can be a challenge to men in the circumstances of to-day.

But there are some things which do not change. Unitarian ministers will recognize something wonderfully abiding in the following anecdote:

"My father's broad sympathies attracted a number of eccentrics who then abounded, and they would come to our house though not to church. One impressed my mother greatly because (so he said) he drank nothing but cold water and ate nothing but wheat grains and apples which he carried in his pockets, so that in his household there was no cooking, no laying of meals or clearing away, and no washing up, at least not on his account."

The broad sympathies still remain, and some of the results of their magnetic attraction!

"The Human Situation"

By Leonard Mason

(The following is an address, in part, delivered by Mr. Mason, at the Unitarian College, Manchester.)

WE are withdrawn for a moment from the urgency of our lives to see whether we cannot, by the summoning of inner resolve, set in motion a fresh stirring, a ripple however small, that shall, bring joy and faith, constancy and beauty into the lives which ministers, by their ministry, shall touch.

What sort of lives will they touch? Indeed to what human situation do we in our churches direct our energies? It is obvious that the human situation changes from year to year and from place to place. The needs of men and women which I encounter in Leicester are not exactly those of folk in Manchester. Each one of us, with acute ears to the ground of his own social situation, has to listen to the pounding and rumbling of human desire and discontent, interpreting the sound to the best of his native ability, and then he must meet that particular condition with his own brand of ingenuity, sympathy and resolution.

Just 21 years ago I was one of two who stood to receive valediction after the anxious years of College life. The situation confronting us then was stark. It was one of dire unemployment which robbed our homes of security, and had not a few Manchester graduates pounding pavements before they could find the careers for which they had trained. It was an unemployment which blighted these areas about us with a gloom deeper and more penetrating than any industrial smog. We went out into that world equipped with a philosophy culled from golden Greece, with a theology part biblical and part Victorian optimism, and the hue of our political hopes was a pale communist pink. But what use were philosophies, theologies and political fairylands in face of the given human situation? Folks were in want of commodities we could not supply. We gave what we could. Clubs, canteens for the unemployed; football, cricket, table tennis and rambles in the wild countryside for the idle young; with old forgotten men we learned to play cribbage and dominoes. College had not prepared us for these, but we gave ourselves in these simple ways, and sometimes I think they were the best part of our ministry.

MEN MATTER

But beneath the surface needs we at least tried to convey something of the ideas we had laboriously learned in College. We tried to show that though economic systems, compounded of personal greed, class competition and national self-sufficiency, tended to debase and discard human personality, here was religion where people cared man for man. Under God and in the realm of immediate human relationships there could be no unemployment, nor forgotten people, nor men too old at 40. Men mattered though the labour of their limbs and brains was unwanted. That is what our theology, our philosophy, and our politics boiled down to. The inscrutable God has brought life to us and us to life, therefore, let each man make what he can of his gifts and cherish every other man's for the sake of the divinity within all—that was theology's essence. But what is that divinity within us that can be so tormented and plagued by life's circumstances? Come, let us reason together. It is the same force and substance of which the whole universe is made and by which it moves. Seek for its evidence in the evolution of the stars and in the slow and tortuous progression of human history. The evidence of divinity in the outer world is neither plain nor unequivocal, nor shall it easily be found in the innermost self; but seeking for it will enlarge the dimension of your life at a time when the world reduces your stature. That was philosophy's essence. Let us also reason together about the social and economic systems under which we live and die. In those days we felt they were out of joint and undirected save by frantic opportunism; we sought to take them apart, tear them down and build afresh nearer our heart's desire. We felt man had the know-how, the technology, the means. Men were kicking their heels just waiting to be used for the grand enterprise. So ring up the curtain of full socialist experiment. That was the political offering.

For good or ill some of us committed ourselves in these ways to the given situation as we saw it, and in the midst of our commitment the situation changed radically. The tocsin of war rang throughout the world, and immediately the unwanted men and industries whose plight had wrung our hearts became very much wanted.

But enough of biography and battles long ago! I have but given one man's report of the stuff of a minister's career seen in retrospect. To what situation do these men go out? Have they or we discovered the offering we can now make to the condition of human life about us? I look quickly along the whole range of the advancing human front.

THE SOCIAL STRAINS

The children who now come into our care are the offspring of war, and cyphers in what is called the educational bulge; two searching standards confront their young lives. For those of academic talent there is the pressure of examinations and sortings and gradings beginning it seems even in our junior schools. Their application needs to be intense, for highest education is on competitive merit and the years of study are prolonged, especially in science, in order that the new industries may have the post-graduate honours men and women for whom they so expensively advertise. For those who eschew the ladder of learning there is the immediate attraction of good wages without serious apprenticeship, followed by a social pressure to keep up with the clamant adolescent fashion in personal adornment and flashy expenditure. In neither case are they assured of a tranquil, carefree, slowly maturing youth.

What wisdom can we offer our young folk? A place, a hearing, a friendliness where the educational and social pressures are relaxed, where they can explore their personal relationships and their natural environment outside the rigours of homework or the forcing hothouses of modern clubs. A teaching which respects the level of each person's ability and expects a response for which the rewards are moral rather than financial.

Men and women in mid-life are also facing the social strains of our times. Appetites have been whetted by half a generation of full employment. We want so many things in the home and out of it, our children's standards of expenditure are higher than we ever dreamed of. We are involved in the spiral of getting and spending to such an extent that it drains our energies and warps our judgment of values. We are in danger of substituting the bought product—television, car, expensive holiday—for creative self-accomplishment; while the integrated family fellowship, the personal arts, crafts and talents are being neglected for the sake of expensive and crowded pleasures. Endeavouring to stay solvent in an inflated world we are failing to re-create ourselves and to have energy to spare for the voluntary causes by which much of corporate life is sustained. I find men tired and bewildered by the pressures of business, and wives weighed down beneath the domestic load.

A TEMPERED PURITANISM

How can we address ourselves to them? By, I think, a wise and tempered puritanism, by learning not to want the things whose purchase will bind us more securely than ever to the fretful wheel, and by teaching in fresh ways that a man's life consisteth not in the abundance of the things which he possesseth. We must still challenge men to serve, both in their careers and out of them, the good of the community first.

Whatever be your appraisal of the human situation to which you now go to minister, let it be an appraisal which rests on a deep confidence in man and in the moral and spiritual forces which have moulded him. Then, on the strength of your judgment, reinforced by broad and sympathetic study, go and minister to the needs of your people

Towards Unity I.

By Tom Wardle

ONE of the functions of a spiritually vigorous religious fellowship is to keep its worship poetry true to the highest and the best that it knows. In this way only can it continue to reflect that most fundamental of Unitarian axioms—"the Lord hath yet more light and truth to break forth from his word".

It is here, I believe, that we show our Unitarian divergence from orthodox Christian thought. For in the orthodox tradition time is to be interpreted in religion, the Christian religion is *the* religion which has set the seal of time. For us religion is to be interpreted in time, and the experiences of men and societies are themselves part of God's own revealing. We have therefore no casual obligation to keep our theology and forms of service consonant with contemporary experience; we have a God-inspired duty so to do. It is in fact the condition of our survival. If the "modern church" ceases to be modern it ceases to justify itself. Those who do not want challenge will not come to us; and those who want challenge will not come to us either, for we do not provide it.

The problem is particularly acute at the moment and presents in my submission the prime *religious* reason for our current plight. The contemporary world, which we are supposed to reflect, has moved ages beyond us. This is no mere normal development from one generation to another. The present generation is not living in a world which is fifty normal years older than the last by all the hitherto known standards of historical change. More has happened in the past fifty years in both the outer and inner experiences of men and women than in any previous two hundred years. Old problems have disappeared or been given a new intensity, entirely fresh ones have emerged. Though the deep things of our human conditions still abide they are couched in a new framework, and the completely new experiences to which mankind now has access have revealed qualities of feeling and thought not before suspected.

People in religious movements have been among the least conscious of this colossal change. The growth of the cities, the impact of technology, the pressures of population, the cataclysmic moral effects of the two world wars, the never-absent anxiety about economics and the unspoken dread of the war which could end our species; these are the conditions of our time in which the religious challenge must be met and answered. It is principally because the church in general can hardly make any analysis of the contemporary situation, let alone speak to it, that it has so little meaning for man to-day. A further reason for religious decline is the loss of financial sponsorship for the churches. There was a time when religious thought and practice was integrated in the political and economic aspirations of the nation, which meant very largely the political and economic aspirations of the rising industrial and commercial interests. Profits were large, individual endowments were in plenty, churches and schools were built by the thousand. The spread of economic democracy which was itself advocated from so many Unitarian pulpits has put an end to big financial sponsorship. Alone in the western world the United States still knows the influence of the big backer, the wealthy church. But there are few who would regard the religious condition of the American people as any better than the avowedly pagan Europeans.

In Britain, as a result, less than one-tenth of the population has any church affiliations. This hardly means that one-tenth are regular churchgoers. The generation next in control of affairs will be a generation largely untouched by Christian tradition. And what is that Christian tradition, anyway, which still lingers like a childhood memory among us? It is the tradition of the agreed syllabus in the schools, the tradition of Coronations, weddings, funerals and Christmas-afternoon broadcasts. At best it is a pleasantly sentimental background for the Light Programme kind of existence so many people lead; at worst it is a jumble of archaic clap-trap that we like to have around for old-time's sake.

REAL TRADITION

Tradition, properly understood, is not something that was, it is something that is. Every symbol of the orthodox church, every confession and creed, every order of service and pattern of worship was new once. Nobody can live simply with the old and certainly the church has never tried to. That is, until now. There is now, relative to the pressures of the time, probably a greater reluctance to change than at any time in the history of the Christian movement. This is characteristic of western civilization at the present time and lends force to the argument that it has worn itself out and will die unless it knows how to adapt.

Whatever may be the case, it must certainly be agreed that Unitarians cannot allow themselves to sit aside and watch the spirituality drain out of society for lack of a new vessel in which to carry it forward. The task, not of adaptation (for that is a term that accords ill with our recognition of eternal value) but of wresting the significance out of our present world and lives, that task is a staggering one. But it has to be set about, and there is little time to lose. It will require men and women of unwavering vision but flexible minds. It will require brave hearts and a limitless readiness to enter into every experience the age has to offer, to contend with every problem and to re-examine every concept, every practice, every *feeling* even, no matter how precious, in order that religion, God's continuously spoken word, may survive in the life of man.

(To be concluded)

Why and Wherefore?

QUESTION: *Should I make my children go to Church? Should I not leave them to decide for themselves when they are old enough?*

AS a religious man or woman your every thought and act is religious, and when your little children unconsciously copy your accent, your manners and your behaviour, they

inevitably think and act after your religious spirit. You could not leave them with an empty mind about religion, even if you would. They partake of your life and where it is rich they are enriched thereby.

When they are older they will undoubtedly decide for themselves how they will honour the Life you have helped them to perceive, but it may not be in your way or through your denomination. However that may be, the Reality they have known with you and through you is part of their very soul.

No child, however, should be made to attend Church services any more than he should be made to sit through concerts or read poetry against his will. Coercion is death to the spirit. Nor, as too often happens, should a child be forced into going to Church because there is no one left at home to care for him. A mother who will not forego churchgoing for her child's sake puts her religious welfare before his own. Many children of religious parents enjoy attending church services, especially if they have not been taken until they were old enough to join in the singing. They must, however, be taken out before the sermon. To allow them to read or draw is to suggest subconsciously that religion will bore them. This common expedient is not calculated to incline them, when they are old enough, to pursue the quest of spiritual understanding.

COMMENT

A Useless Bequest

ONE of the most useless bequests I ever heard of is one of which I happened to be a beneficiary. Shortly before I had finished my theological training course, a gentleman left his estate of £8,000 to be used for the purpose of giving students leaving college a copy of Joseph Parker's Pulpit Bible. In this Bible all texts that had a definite reference to salvation and the incarnation were printed in red, and as Parker was one of those who believed that all the Old Testament definitely foreshadows such doctrines the whole volume was very brightly coloured.

I had no use for such a volume, which was, moreover, quite large, so I took it to a second-hand dealer who wouldn't give me a shilling for it, and finally refused to take it as a gift, so that I had to lug it home again. I decided to use it to fill in a bit of ground in order to level a path, but just as I was dedicating it to such a useful purpose, a lady came on the scene and told me that I would be the subject of great odium if word got abroad about my action, so once again frustrated, I took it back to my study, and gradually dismembered it and burned it in the study fireplace, with an irrational feeling of guilt and memories of bible-burnings in Spain hovering in the back of my mind. The memory of that bequest returned to me when I was in a second-hand bookshop last week and saw Joseph Parker's Pulpit Bible for sale at 17s. 6d.

The difficulty of getting rid of the Pulpit Bible reminds me of how difficult it is to get rid of many other things. I believe that many ladies are really worried about disposing of their hair combings, for bad luck is equally likely to come one's way if they are burned or if a bird uses them to build its nest. It is thus quite possible that if they were buried some gardener might turn the soil and enable the birds to get them; and that might happen if they were taken away by the refuse collector, or they might in such a case be burned. So what is one to do?

The African Communities

THERE is one aspect of the passage of African communities from colonialism to independence that is very often overlooked: even the colonial territories that have existed in West Africa and the Sudan are multi-racial territories. We usually think of multi-racial territories as territories in which there is a white minority living among a large African population, but the Sudan, Gold Coast, Sierra Leone and Nigeria are multi-racial communities in a correct use of that term.

In all of them there is a distinct divergence in tradition, race, language, and often religion between the inhabitants of different regions of those countries; and in expecting them to combine as a unitary or federal state, we are, in effect, asking them to do something that the peoples of Western Europe themselves have not yet been able to do.

At first sight it may seem foolish even to expect such a union to succeed, but that is to overlook the unity that has been imposed on those territories by the British Government. It is nationalism that has prevented Western Europe from achieving a closer union, but nationalism is a new thing in African territories, and although it may be directed against British suzerainty, it seems in most cases to follow in its ideal embodiment the limit set first by the colonial power. These new communities will have many difficulties to overcome, but there is not the slightest doubt that when years hence the history of the last 80 years comes to be written, it will be freely acknowledged that that period has been the most fortunate and formative in the history of those African communities.

Ideology and Slavery

There seems little doubt that slavery and the slave trade are still flourishing in Arabia, the slaves being imported from surrounding countries. A merchant, for example, will leave the French Sudan for a pilgrimage to Arabia with six servants; once there, he will dispose of them in the slave market. King Saud himself is one of the chief supporters of the evil. A good deal of publicity was given to the case of 12 Baluchi slaves who had been kidnapped, three of them becoming the property of the King himself. They managed to collect sufficient money to buy a couple of camels and provisions to take them across the desert, but they were discovered. Nine were beheaded on the spot, the other three were brought back and beheaded in the public square as a lesson to other slaves.

It is unfortunate that the recent general debate on the proposed supplementary convention at the United Nations conference at Geneva, seemed to show that the matter was not being discussed on its merits, but that the Arab and Soviet *blocs* tend to unite to prevent any tightening up of conventions to prevent this terrible exploitation of human beings, although the United States itself seems to have thought that more good might be gained by securing that the existing convention should be more effectively observed.

Commentator.

Barriers are to be Broken

By Arthur Peacock

JUST over two years ago about forty people belonging to countries as far distant from one another as the United States and the Netherlands, Egypt, Africa and Great Britain came together at Bhamdoun, Lebanon. Some of them were Christians; others were Muslims. Their presence in that city was the outcome of an invitation from one of the many societies that work for international goodwill and understanding—The American Friends of the Middle East. For six days this company, among whom were many distinguished scholars and prominent religious leaders, discussed the possibilities of Muslims and Christians setting up an organization within which the followers of these two great religions might meet in an attempt to discover common areas of concern and co-operation.

When I was in Holland recently I was told something of this conference by Dr. Van Meulen, a Middle East expert, who had participated and who was tremendously impressed both by the atmosphere of the conference and its practical achievements. Now I have received the verbatim report of the Bhamdoun proceedings with a small leather-bound booklet outlining definite plans and proposals for the future.

"NEAREST IN FRIENDSHIP"

Both publications make interesting and informative reading and may well prove documents of historic importance in the history of the movement towards inter religious friendship

and co-operation. At the outset of the conference speakers from both religions recalled how in earlier times Muslims and Christians had enjoyed fellowship with one another and how for centuries in Lebanon the voice of the Muezzin calling the people to prayer had mingled with the echo of Church bells.

One Muslim recalled the 82nd verse of The Koran which says "And thou wilt find the nearest in friendship to those who believe, those who say 'We are Christians'". Another cited the verse urging Muslims "not to argue with the people of the book except in a friendly way". Christian speakers spoke of eventful days when John of Damascus argued about the Christian faith at the Court of the Caliph and how in Spain at one period Arabic was so popular that Muslim scholars helped their Christian brethren in translating Biblical passages from Latin into Arabic for the benefit of the Christian community.

In the spirit of mutual understanding and respect discussions proceeded for six days. There was no attempt to minimize the differences that separate the two great religions neither was there any effort to work out a synthesis. There were addresses by various scholars and there were many questions. Muslims sought information about Christian beliefs. Christians asked questions regarding Islam. Again and again when particular problems came under discussion there was revealed a mutual recognition of the serious challenge that all religions face from the growing threat of materialism in the world. Speaking, for instance, of the problem of religion and youth an Indian Christian remarked that "the young person in Asia to-day has been described as living with one foot in the Eastern world and the other in the Western world. But both worlds are changing so fast that he feels no security in his Eastern background, no security in what he derives from the West. Both worlds are moving and changing rapidly giving him a feeling of giddiness. His faith is undermined by much that comes to him from the West.

"Science has come to him, liberating him, destroying much that is superstitious and obscurantist in his background; but science also goes so far as to destroy his very faith. When faith in his religion is destroyed, be it Islam or Christianity, then a vacuum is created. The young person searches for something different around which he can reintegrate his personality, something to give him the stability he has lost, something to hold on to. And so from a fundamental, moral and spiritual point of view it ought to be easy for us to understand why so many Young Asians become communists to-day".

THE VACUUM

The diagnosis is equally true of youth in the West. How to fill that vacuum is the very real challenge facing the Christian Church in our own land. And it was because the proceedings showed a deep awareness of this tragic fact that when in the final proceedings time was spent on drawing up a declaration of purposes the members stated that they were deeply concerned about these trends. "These philosophies" the declaration declared "are not only to be found among those who deny the existence of God, they have crept into the lives of those who profess to be the followers of Islam and Christianity. We must confess that one of the reasons why these philosophies have spread is that the adherents of our religions have not made their faith a vital force to remove evil and oppression in the world. They have failed to practice the precepts revealed by God. While we must condemn all forms of materialism and irreligion that seek to base man's conduct upon human judgment alone, we also call the people of Christianity and Islam to return in repentance to their God, to seek righteousness above their own gain, personal or national."

The declaration goes on to affirm how both Muslim and Christian must work to eradicate hatred and to bring people everywhere into closer brotherhood. In this connection the need for education is stressed and above all emphasis placed upon the urgent necessity for the values of the two historic faiths, which are so relevant to the present moment of history, being transmitted to the younger generation. "Ancient truths must be interpreted in modern terms. Our moral precepts must not only be lived in the mosque and the church but in the home, the school, the market and the government."

A NEW DEVELOPMENT

There are many other passages from the proceedings that I would like to quote but there is not space and I want to mention some of the things outlined in the smaller booklet. This cites the practical outcome of the conference. It has been decided to set up "Fellowships of Muslims and Christians". Those who belong are expected to be in membership with their respective religious community. Muslims are asked to possess a Bible and to study it; Christians are asked to possess a Koran and to learn from it too. It is suggested that where local groups of Muslims and Christians are formed there should be concern to study the lives of the two great religious leaders, the essential nature of the two faiths, the story of the early background of Christianity with the development of the Church and the history of Islam under the first four caliphs. Where it is not possible to establish local groups, but where among Muslims interest in the other faith is shown, and where among Christians interest in Islam is shown, it will be the aim of the Fellowship to establish contact through correspondence. At regular intervals further conferences will be convened. Meantime, a news-sheet and a number of small educational booklets are being published.

In many ways the constitution of the new organization presents close parallel to that of the London Society of Jews and Christians which was founded about a quarter of a century ago and which has done so much to promote better understanding between the followers of Christianity and Judaism. Who knows from these beginnings, Dr. Leslie Edgar's proposal, made in an Essex Hall lecture, for a dialogue between the three faiths, may yet come about?

The critic may argue that such efforts are no more than a mere ripple on the ocean. That the spirit of aggressive nationalism now permeating the Arab world coupled with the traditional hatred of Islam among orthodox Christians gives little hope of the movement becoming very widespread. But past efforts show that a great flame can kindle from a little fire. Unitarians, in any case, have been bridge builders in the past and efforts such as these initiated at Bhamdoun should gain their approval and support at this time.

IT OCCURRED TO ME

HOLIDAYS

By Muriel Hilton

HOLIDAYS, most people will agree are strange hazards. Having anticipated them for a long time we set out with great expectations and imaginations kindled by romance and heart-filled desire. Seldom do holidays come up to expectation, though on postcards and in conversation afterwards we say that all was wonderful. There is a pride about a holiday, only the honest confessing to disappointment, and sometimes after, it comes as a surprise to hear that such a place is now off the list because it failed in some important aspect.

Sometimes, however, a holiday is so absolutely perfect and beyond one's imagining that it soon assumes a dream-like quality, and seems something out of this world. Such was our holiday this year. It had a fairy-tale beginning because it was bestowed upon us by a friend of our household of faith.

Our main reason for choosing Switzerland was that we have a special girl friend living there—the niece of London Unitarians whom we met when she was in England a few years ago to learn our language. Though she has visited us since, we did not think it possible that we should be able to meet her in her own country. When we were invited to join her at her family's holiday chalet in the mountains above Locarno we thought at first we would spend our whole time there, but thinking it over carefully we decided that it would be a pity not to see the snow-capped alps of the Bernese Oberland first. So we divided our time between Wilderswil, a village three miles from Interlaken, and Brione on the

borders of Italy. The experiences of both places were perfect in their own particular way, and now, thinking and writing about them, they seem to complement each other. Of Wilderswill we cherish memories of snow-capped mountains, the endless variety of their mood whether shrouded in a faint mist or glowing in a translucent rose in the light of the sunset. The chalets, the use of colour and flowers on their exterior and the wayside troughs, the variety of flowers in the fields especially near the highest peaks, the charm of distant cow bells, the unbelievable colour of the sky and lakes, the smell and grandeur of pine trees — these and a thousand other memories will always remain. And we shall remember with joy the Bären hotel, the kindly proprietor and his wife, and the happy fellowship we enjoyed with fellow guests.

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When the train emerged from the Gotthard tunnel we soon realized that we were in a very different kind of Switzerland. The mountains, trees, vegetation, architecture, religious symbols belonged to Italy, and for the next 12 days we might have been in another country. In our home on the side of the mountain where vineyards were fast growing in the warmth of the sun, where the heat was always tempered by a cooling breeze from Lake Maggiore, and where we were so deeply charmed by our young friend, we felt as though we had dropped out of time and were inhabiting some enchanted place of another world. On the rare occasions when we descended from the mountain, one was to meet the Unitarian party with their leader Rev. George Parkinson at Lugano, and another was to visit the Barromean Islands near Stresa. The only Americans we met and spoke to happened to be Unitarians, and how enthusiastically they spoke of the influence and progress of our church in America!

Talking, laughing, painting, writing, sun-bathing, dreaming, eating in the open air, reading, unmindful of time, and above all the sweetness of companionship made up the texture of most of our days in Brione.

It takes a long while to settle down after such care-free days lived in the open-air, surrounded by unsurpassing loveliness and crowned by a companionship which surmounted the language difficulty. It is comforting to know that memories need never fade into nothingness unless we permit them, and that though they are no longer visible to our outward eye, Wilderswill and the Lauterbrunnen Valley, Brione, Casa Ticinella and dear Marianne still remain not only in our hearts, but in reality.

★

In all periods of intense happiness there are added too associations of other joyous experience. I find, for instance, when gazing on certain scenery that airs from music and lines of poetry come unheralded to augment the blessed mood.

In Brione the gayest airs of Mozart tripped through the days, and perhaps it was because we were with someone who was so childlike, sweet, gay and meditative that Traherne's spirit was so often evoked. Truly we entered into these words:—

A Native Health and Innocence
Within my bones did grow,
And while my God did all His Glories shew,
I felt a Vigour in my Sence
That was all Spirit. I within did flow
With seas of Life, like Wine;
I nothing in the World did know,
But 'twas Divine. . . .
. . . Great Wonders clothed with Glory did appear,
Amazement was my Bliss.
That and my Wealth was everywhere;
No joy to this! . . .

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THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Applause in Churches

Sir,—"Commentator" might like to know that there is at any rate one hard-boiled musician who *likes* concerts without applause! With the L.P.O., Basil Cameron and I have been enjoying a ten days' tour of beautiful churches from Ludlow to Lowestoft, and it was always thrilling. Indeed, I can think of two great symphonies, Brahms' third and Elgars' second, which are spoilt if applause bursts in too soon after they close.—Yours,

London, W.1. *Adrian Cedric Boult.*

Women at Universities

A correspondent writes about "Commentator's" paragraph on "Women at Universities" in the September 1 issue. She quotes the following sentence—"At the same time the fact remains that it would be unjust to exclude many extremely brilliant young women from higher education."

She then proceeds as follows:

"For your information—over the last 30 years records have been kept of the children in our Primary Schools taking the entrance examination to the secondary schools, and it has been found that, year by year, the number of boys and girls in the very high Intelligent Quotient group is remarkably similar. These quite brilliant girl-children would have come from the working and the lower middle classes, and one wonders what frustration must have been theirs through being born female, and one ponders how many have allowed their great gifts to waste away in domestic trivialities or in inadequate posts.

Maybe this nation cannot afford such waste of high intelligence; maybe for the healing of the Nations women must take their equal share at conferences, in Parliaments and Judicatures, maybe even, that is what the Creator intended when he created men and women, and, perhaps, He looks with dismay on the present state of this man-run planet.

One final remark—In the 30 years' examination record it is found that in the lowest group of all there are more men fools than women."

Correspondence on the article "An Urgent Plea", which appeared in last week's issue, will appear next week.

THE CALENDAR OF THE CHURCHES

SUNDAY, SEPTEMBER 16th, 1956

ABERDARE, Highland Place, 11 and 6, Rev. D. Jacob Davis
ABERDEEN, Unitarian Church, Queen Street, 11 and 6, Rev. Gordon Beverley
ABERYSTWYTH, New Street Meeting House, 11, Mr. Idwyn Nicholas
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance
AMPTHILL, Unitarian Church, Knotsberry Road, 11.15 and 3, Rev. R. Gill
ANTLEY, Unitarian Chapel, Manchester Road, 3 and 6.30, Rev. John Gill
BATH, Trim Street Chapel, Unitarian, 11, Rev. J. Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30, Dr. H. J. McLachlan, 7, Rev. R. W. Sangster
BIRMINGHAM (Nr. Sparkbrook), Unitarian Church, 11, Rev. J. Rowland
BILLINGSHURST, Free Church, High Street, 11.15, Mr. W. Dennant
BIRKENHEAD, Unitarian Church, Hamilton Square, 6.30, Rev. Maurice Johnson
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. L. A. Garrard
BIRMINGHAM, Wrawby Road Church, and Hunt Street Mission, Small Heath, 6.30, Supply
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. Bywater
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Supply
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Supply
BOLTON, Halliwell Road Free Church, 10.45, Rev. J. W. Mash, 6.30, Rev. S. H. Knight
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. William Bird
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BRADFORD, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Broadway Avenue, 3.15, Supply
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Pollock
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 4.30, Rev. W. H. Carrell
BRIGHOUSE, Unitarian Chapel, 11 and 6.30, Rev. G. Russell Jones
BRIGHTON, Christ Church Unitarian, New Road, 11, Miss E. M. Bitcher, 6.30, Mr. G. J. Price
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Shuttle
BRISTOL, Oakfield Road, 11, Rev. A. H. Shuttle, 6.30, Rev. J. Tyrrel Davis
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallworth
BURY, Bank Street, 11 and 6.30, Rev. F. H. Ryan
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Mr. Rhys Jones
CARLISLE, Lowther Street, 2.15, Sunday School, 6.30, Rev. F. D. Jones
CHATHAM, The Church of the Great Companions, Hamstead Hill, 3, Rev. John Rowland
CHELTENHAM, Bayshill Unitarian Church, Royal Wells, 3, Sunday School, 6.30, Rev. Barbara Tinsley
CHESTER, Matthew Henry's Chapel, Trinity Street, 11.15, No Service, 6.30, Rev. C. A. Pope
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. Ernest Snow
CHESTERTON, Memorial Church, Ashbourne, 10.45 and 6.30, Rev. Kenneth Twiss
CHORLEY, Smith Old Meeting Road, 11 and 6.30, Rev. P. C. Whitehead
CHORLEY, Highgate Road, 11, Sunday School, 6.30, Rev. Alun Williams
CLEVES, Free Christian Church, Bristol Street, 6.30, Supply
COVENTRY, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
COVENTRY, Free Christian Church, Walsgrave Road, 11, Rev. J. P. Chubb, (also, 6.30, 1st Sunday in the month)
CRAIG BRON, 10.45, Rev. A. B. Dobbyns 3PM, 6.30, Rev. A. B. Dobbyns
DARWEN, Walker Street Chapel, 11, Children's Church, 6.30, Rev. F. Cotton
DERBY, Friar Gate Unitarian Chapel, 6.30, Mr. T. Gregory
DEVONPORT, Old Meeting House, 10.45, Dr. J. J. Gordon
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. Margaret Ross Dunn, Adam Street, Unitarian Church, 6.30, Mr. C. E. Birney
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. R. Savell Hicks
DUBLIN, Old Meeting House, Wainwright Street, 11 and 6.30, Mr. R. Fielding
DUNFERMLINE, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Stuart P. Wintringham
DUNDEE, Unitarian Church, 37 Constitution Road, 11, Rev. A. E. Potts
EASTBOURNE, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tayleur
EXETER, George's Chapel, South Street, 6.30, Mr. Allan Norvey
Old Glass, Hoyle Chapel, 11 and 6.30, Rev. J. Harry Short
GLASGOW, St. Vincent Street, Unitarian Church, 11, Dr. Jack Dodgson
GLASGOW, Unitarian Church, Pitsligo St., 10.45 and 6.30, Rev. Graham Short
GLASTONBURY, Barton Street, 3, Rev. Barbara Tinsley
GOSLINGTON, Ward Street Church, 11.15, Rev. R. Noyes Chase
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. John Stevens
HALIFAX, Northgate End, 10.45, Mr. J. Blackburn, 6.30, Rev. J. B. Tyrer
HARTLEY, Free Christian Church, South Terrace, 11 and 6.30, Rev. Dennison Hilton
HASCLEIGH, Great Meeting, Bower Lane, 11 and 6, Rev. Ralph E. Gregson
HASLEMERE, Wrenbury Road, 6.30, Supply
HASLINGDEN, Flaxcliffe Street, 11, Rev. J. B. Tyrer
HULL, Park Street Church (Unitarian), 6.30, Rev. Stewart Pitts
ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. Carter
KENDAL, Market Place Chapel, 6.30, Supply
KNUTSFORD, New Meeting House, 11, Rev. W. Bradshaw, 6.30, Rev. A. McClelland
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. Bruce L. Garland
LEICESTER, Northampton Road, 11, Junior Church, 6.30, Mr. C. V. Walton
LEICESTER, The Great Meeting, Bond Street, 11 and 6.30, Rev. Leonard Mason
LEICESTER, Secretary, Miss J. E. Lindsay, The Little House, Church Road, 11, Mr. F. M. Nicholls
LEWES, Westgate Chapel, 11, Rev. W. J. McElderry
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. Rawdall
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Trowell
LIVERPOOL, Renshaw Street Church, 11, Supply
LIVERPOOL, Dovecot Meeting, Mill Road, 6.30, Rev. J. E. Mendus
LIVERPOOL, Gateacre Chapel, 11, Miss H. Dixon-Williams
LIVERPOOL, Hamilton Road, Bootle, 3, Sunday School, 6.30, Supply
LIVERPOOL, Hope Street, 6.30, Rev. H. Gaskell
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. Trevennel Pitts
LONDON, Hall Street, Edgware Road, 6, Rev. Wilfred M. Lloyd
LONDON, Hackney, Mare and Richmond Street Chapel, 6.30, Rev. J. Rowland
LONDON, Hackney, Mare Road, 11, Rev. R. G. Lee
LONDON, Mare Church, Pelham Gardens Terrace, Hackney Hill Gate, 11, Rev. J. C. Bridgewater
LONDON, Forest Gate, Upton Lane, 6.30, Rev. A. Pinnock
LONDON, Golders Green, Hoop Lane, 11, Mr. S. B. Martin, 6.30, Rev. Ronald McGregor
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. F. Hankinson
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Thomas P. May
LONDON, Highgate Hill Unitarian Church, 11, Rev. Ronald McGregor
LONDON, Hyde Park Road, 6.30, Mr. T. E. Bowden
LONDON, Islington, Upper Street Premises 10.45, 6.30, Miss D. Wortley
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. R. H. Barker
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. John Gaskin
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 11.15, Mr. G. J. Price
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. F. Cooke
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Lloyd
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. Wadsworth
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock, (also, 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newlands Road, 6.30, Rev. R. H. Barker
LYTHAM St. Annes (Ansdell), Channing Road, 11, Rev. W. A. M. Hellaby
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Rev. G. D. Foote
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
MANCHESTER, Bletchley Unitarian Church, Chapel Lane, 6.30, Mr. Brotherhood
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Warhurst
MANCHESTER, Pendleton Unitarian Cross Lane, 6.30, Mrs. C. H. Bartlett
MANCHESTER, Platt Chapel, Rusholme, 6.30, Supply
MANCHESTER, Renshaw Street Mission, 6.30, Rev. B. L. Hopkin
MANCHESTER, Stand Chapel, Whitefield, 10.45, Rev. Sydney H. Knight, 6.30, Rev. J. W. Mash
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Dr. Alfred Hall
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sibbald
MARPLE, Unitarian Hall, 31 Stockport Road, 3, each Sunday
MIDDLEWICH, Free Christian Church, 6.30, Rev. R. A. Davies
MIDDLETON, Old Road Chapel, 6, Mr. D. C. Dent
MIDSOMER (see Lancaster)
MORETONHAMPSTEAD, 3, and Newton Abbot, 6.30, Rev. C. G. Tomb
NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. Ceiran Davies
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30, Rev. E. B. Short
NORTHAMPTON, Kettering Road Church, 11, Rev. H. L. Short
NORWICH, Octagon Chapel, Collegiate, 11, Rev. J. A. Kingsbury
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bilam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OSWESTRY, Manchester College Chapel, 11.30, No Service
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
PARK LANE CHAPEL, near Wigan, 11, 3 and 6.30, Harvest Services, Rev. J. Martin Hall
PLYMOUTH, Unitarian Centre, Hoxton-Lucombe Road, 11 and 6.30, Rev. E. H. Kinsley
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunkle
PORTSMOUTH, John Pounds Memorial Church, High Street, 6.30, Mr. J. R. Stubbs
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellaby
RAMSGATE, Hanover, The Meeting House, 11, Rev. F. Mumford
ROCHDALE, Blackwater Street, 10.30, 2.30 and 6, Rev. A. J. Long
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. Tapp
SALE, Ashton Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 10.30, Mr. H. Matthews, 6.30, Mr. T. H. Dolan
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. Mann
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. Sorrell
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley White
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
SHEFFIELD, High Street, Unitarian, 11 and 6.30, Rev. Francis Tracy
SHIPLEY, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. L. J. Hobbs
SOUTHAMPTON, Kell Memorial Hall, Bitts Vue Road, 6, Mr. Eric Kay
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
SOUTHPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Supply
ST. HELENS, Corporation Street, 6.30, Mr. E. E. Lloyd
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams
STOCKPORT, Presbyterian Unitarian Chapel, 11, Supply, 6.30, Mr. B. Ingham
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. Vesey Gales, 11, First Sunday in the month)
SWANSEA, Pentrefelin Free Christian Meeting House, 11, Rev. B. Vesey
SWINDON, Swindon Hall Road, 10.45 and 6.30, Rev. P. B. Gurney
TAUNTON, Mary St. Chapel, 11, Rev. W. H. Cornell, 2.30, Sunday School
TAVISTOCK, Old Meeting House, Ashford Road, 6.30, Rev. G. Kinsey
TORRINGTON, Unitarian Church, 10.45, 2 and 6, Rev. Alec L. Pearce
TORQUAY, Unity Church, Meadfoot Road, 11 and 6.30, Rev. Charles Barton
TRANMERE, Cowper Unitarian Church, 11, (1st Sunday in month) and, 4, Supply
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WATFORD, Friends' House, Church Road (by permission), 7.30, (Last Sunday in the month)
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. E. W. Hill
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Johnson, (also 6.30, 1st Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Rev. H. Magnus
WHITBY, Flowergate, 6, Mr. M. B. Davies
YORK, St. Saviourgate Chapel, 6.30, Rev. T. Beaty Davies

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 19 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
MELBOURNE, Unitarian Church, Collins Place, C.2; Unitarian Half-Hour Broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. Jones
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Prasser, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St. 7.15, Supply. Manse Telephone LA 2321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister Rev. W. Butterley. Meetings as advertised
WARREN COMMUNITY CHURCH, Austin Road, Seaford (Vic.). 3.5, weekly at 2.15 p.m. Public Worship, Fortnightly, 3.15 p.m. Minister: Rev. W. Butterley

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Andrew Common
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
VANCOUVER, B. C., Unitarian Church of Vancouver, 1550 Tenth Avenue West 11, Supply

NEW ZEALAND

AUCKLAND, Unitarian Church, Parnell Road, 11 and 7, Rev. E. H. Morris
WELLINGTON, Services suspended. Enquiries—Miss Wayte, Tel. 41-272.

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Wednesday, September 19, at 7.30

Vocal and Organ Recital by Una Hale (Principal Soprano, Covent Garden) and Robert Marsh, A.R.M.C.M.

— Silver Collection —

NEWS REVIEW

Liverpool: On Wednesday, August 29, an Induction Service was held at Hamilton Road Church when Rev. Norman Kirkham (formerly of Ballyhemlin, Northern Ireland) entered upon the joint ministry of Bootle and Hamilton Road Church and Mission. The service was conducted by the Rev. Dr. P. N. Tindall, the charge to the Minister was given by Rev. J. H. Ewbank and the charge to the Congregations by Rev. C. A. Piper. The welcome to the Minister was extended by Mr. J. C. Pickering (Chairman of the Bootle Congregation). The service provided an inspiring inauguration of the new ministry. Following the service a Welcome Meeting was held in the Mission Hall under the Chairmanship of Sir Bertram Chrimes (President of the North End Mission Society).

Australia: Melbourne: The congregation continues to make good progress. The outstanding event has been the visit of the minister, the Rev. Victor James, between April and early June to the World Council of Peace at Stockholm, to the Unitarian Churches at Prague and Budapest, followed by a tour through the U.S.S.R. and China, visiting churches of various denominations. He passed through London during the Easter holidays and so was unable to make any special Unitarian contacts. Disappointment in this respect was compensated for by the warmth of his welcome by the ministers and people of the Unitarian Churches in Prague and Budapest. Mr. James, since his return, has spoken of his experiences over the radio.

The suburban group meetings have been resumed. A new move has been the arrangement for members of the church to collect regularly small donations from contacts made at these meetings.

Has anything of general interest happened in your congregation of late? If so, send us news of it.

LONDON DISTRICT PROVINCIAL ASSEMBLY

AUTUMN MEETING AND SERVICE

All Souls', Hoop Lane, Golders Green

SATURDAY, SEPTEMBER 22, 1956

3.00—Service conducted by the Rev. D. Hilton.
4.00—Tea, price 1s. each.
4.45—Speaker: The Rev. Margaret Barr of Kharang.

—o—

Miss Barr will also preach at Croydon (11 a.m.) and Golders Green (6.30) on Sunday, September 23.

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Miscellaneous

Pacifist Universalist Service, 3.30 p.m., Sunday, September 16, King's Weigh House Church, Binney St., W.1, Nr. Bond St. Stn. Discourse: J. W. V. Nicholson, M.A., "Vengeance is Mine".

Birth

Holbaby—On September 6, 1956, at Lytham Hospital, to Emily Madeline (née Edwards), and William Allen Meldrum, a son, Julian Meldrum.

The Rev. J. Gordon Davies

The death of the Rev. J. Gordon Davies, at the comparatively early age of fifty, has struck with much sorrow at all those who knew him. He was a devoted minister, full of hope, life and energy, and he felt deeply the dedication of his calling. He was looking forward to the fulfilment of the centenary year at Bank Street, Bolton, as another mark in the meaning of his ministry. But it was not to be. He has left behind him the memory and triumph of goodness, and that will move forward, and create the unseen life of the future where all such spirits as his have their abiding home. All those who knew him have in mind the devotion of his wife, and their thoughts are with her.

An "In Memoriam" notice will be printed next week.

E.G.L.

Mrs. Mary Elizabeth Perris

By the death of Mrs. Perris in her 85th year the Unitarian movement has lost a life-long member and a singularly gracious and kindly personality whom many will remember with affection and deep respect. Her father, William Austin Vallance, had been brought up as a member of the Old Meeting House, Mansfield, and she herself married a minister of that chapel, the Rev. H. S. Perris, M.A., who after a subsequent ministry at Little Portland Street took up work for peace and Anglo-American relations, during which he became Warden of Sulgrave Manor and Dunford House. He played a notable part in securing the gift of the Abraham Lincoln statue in Parliament Square. Each of the four daughters of Mr. and Mrs. Perris married Unitarians, the eldest, Hannah, being the wife of the Rev. Francis Epps Terry. After a close connection with our Brixton church she moved to Brighton, thence finally to Shrewsbury, where she passed away in the house of her son-in-law. The funeral, on August 23, was conducted by the Rev. Gordon Stuart, of whose church she had been a member whilst at Brighton. There can be few whose loyalty and devotion to Unitarianism can have exceeded hers, and she leaves her memorial in the hearts of those who knew her as one whose faith was staunch and whose love for her family and those dear to her knew no bounds.

H.C.

Printed by Wadsworth and Sons Ltd., Queens Road, Southend-on-Sea and Published by The Inquirer Publishing Co., Ltd., at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale) John Heywood, Deansgate, Saturday, September 15, 1956